THE

HERALD OF TRUTH.

And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

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OF THE DIVINITY OF OUR LORD.

[Not long ago the Unitarians of Pittsburgh, Penn. made an attack upon the prevailing doctrines of other denominations. This was considered as a declaration of war: hostilities immediately commenced, and long and ardous was the contest. The result we do not know, but it is supposed, as in controversial combats generally, that all parties in their own opinions, came off victorious. This warfare was not confined to pulpit harrangues, or personal altercations, but even the press was brought under requisition. The Pittsburgh Recorder, a religious periodical publication, under the Editorial direction of the Rev. Mr. Andrews, lent its columns to their use. And we have not heard that any communication was refused admission, excepting the following, from a member of the New Jerusalem, which was returned by the Rev. Editor as inadmissible. This church is not considered by the common sects as "Christian" or "Evangelical." The Socinian who declares the Lord Jesus Christ to be only a mere man—The Arian who considers him nothing more than an angel, or the highest created being—The Trinitarian who considers him one third divine, or as possessing one third part of the divinity of the Godhead: all are denominated and recognized as Christians. But the member of the New Church, who believeth with St. Paul, that IN JESUS CHRIST DWELLS THE FULNESS OF THE GODHEAD BODILY, and with Jude that he is "THE ONLY WISE GOD OUR SAVIOUR;" and with the Lord himself who declares that "I AM ALPHA AND OMEGA, THE BEGINNING AND THE ENDING, WHO IS, WHO WAS, AND WHO IS TO COME THE ALMIGHTY," the member of the New Church who believes the above testimony and accordingly worships the LORD JESUS CHRIST AS THE ONLY GOD OF HEAVEN AND EARTH: he and he only is not considered as Christian. It is high time for the common professors of Christianity to pause a moment, to examine their own minds and ascertain what they themselves do mean. They profess to love the character of the Lord Jesus Christ. They profess to consider him as their only Saviour. Why then are they afraid that he should be exalted too high? That he should be loved too much? Why then do they feel the greatest hatred towards those who venerate him the most? Why are they so inveterate against the New Jerusalem, the only church in existence, which worships him, as the only God of Heaven and Earth.]

FOR THE PITTSBURGH RECORDER.

Trusting that the Recorder is intended to disseminate religious instruction, from whatever quarter it may come, I beg leave to lay before its readers the views of a Layman respecting that so much disputed principle of the Church—the divinity of our blessed Saviour. The Rev. Dr. McGuire has connected transubstantiation with that primary doctrine of Christianity, and has advocated both with great ingenuity. And it must be acknowledged he has established the truth of both according to the literal sense of the holy Word. His reasoning is foun-

ded upon the common faith of there being three separate independent and divine beings, called persons, each of them having destinct offices or attributes, termed the Father, the Son, and the Holy Ghost. Here it may be observed that in the Old Testament, no such doctrine can be traced. The distinguishing characteristic of that regulation, (which is equally evident in the New, when attentively examined) was, in opposition to idolatry, the unity of God. It is expressly declared by the Lord himself: "Thou shalt worship the Lord thy God, and *Him only* shalt thou serve." The important enquiry then is: "Who is this Lord and only God," to whom our worship and service are justly due! The Christian world, *in general*, ever since the decree of the council of Nice, has been in a great delusion on this subject. That council was called together by the emperor Constantine, for the purpose of putting down the Arian heresy which had spread far and wide, and was threatening to subvert the very first foundation of true christianity. But in accomplishing this purpose an alliance was formed between the governing powers and the church. Spiritual darkness succeeded, which with a superstitious credulity, in process of time rendered the former powers subservient to the latter. The papal hierarchy at length became predominant. It not only claimed, but often exercised authority over kings and princes and mankind in general, but a power of opening heaven to those votaries who enriched it and of dooming to eternal misery whomsoever they counted its enemies. This forlorn state of human nature continued many centuries. Darkness over-spread the earth, and thick darkness the people. A new era commenced with the protestant reformation. Ancient literature was then revived and philosophy cultivated. And what was of still greater importance, the holy scriptures were translated into most of the modern languages, and by the art of printing were made accessible to the people at large. The galling yoke of bondage was shaken off by many crowned heads and their subjects, some of whom had suffered the most extreme oppression under the yoke, backed as it had been by the civil authority. A blind faith in the infallibility of the Roman Pontiff, who opened a market for the sale of indulgencies for the commission of sin and every degree of criminality, was exposed to deserved ridicule. In vain did the pope and his conclave stir up bigotted tyrants to extirpate what was termed heresy and sanction the abominable tenet that no faith was to be kept with heretics. In vain was the bloody inquisition invented and the order of Jesuits instituted, the one to operate by main force, the other by stratagem, to stop the progress of the reformation. Ecclesiastical usurpation and spiritual darkness, had however so long subsisted and become so rooted and inveterate, that only a partial reform could be accomplished and that only in the smallest portion of what was denominated Christendom, after long and multiplied struggles in defence of religious freedom. Some Protestant countries retained not only a considerable portion of the Romish Ritual as a guide for public worship together with some of its superstitious rites and ceremonies, but they adop-

ted the substance of the doctrinal tenets professed by the Romish Church particularly the Nicene and Athanasian creeds as to a trinity of persons in the Godhead. Mankind were then too ignorant and had become too debased to be capable of receiving divine truth in its purity. The period had not arrived for the second advent of the Lord, as predicted by the prophecies of the Old as well as the New Testament—an advent not in person but in the power and glory of His holy word, by a revelation of its interior and spiritual contents. The protestants moreover, for the purpose of acquiring a more marked distinction, refined, as it were, on the doctrine of faith alone. The Catholics had never entirely discarded the necessity of good works as essential to the character of a christian, but in case of the want or deficiency of such works, they virtually supplied their place by admitting those of supererogation by endowing monasteries, giving to the clergy, &c. &c. Some of the early Reformers on the contrary went so far as to insist on the tenet of absolute predestination of a definite and even small number of those called elect to eternal happiness, and of all the rest of mankind to everlasting damnation, as not having been included in what they were pleased to term the covenant of Grace. This tenet, so contrary to the feelings of humanity, was opposed by the Catholic Clergy, and induced many of the Laity to prefer a system which required repentance as indispensable to the forgiveness of sin. It has also driven a great portion of the protestants into the dangerous error of Socinianism, or as it is fashionably called, Unitarianism, which in fact amounts to a belief in a God unknown and of whom no idea can be formed. Jews, Mahometans and even pagans acknowledge one great first cause of creation. But their worship is in ignorance. Such also is Unitarianism. The preachers for the purpose of giving a colour to it are reduced to the necessity of denying the authenticity of many portions of divine revelation; and trusting in the pride of mere reason and sense, they draw erroneous conclusions from other parts of it. And what is reason independent of that revelation? Can any thing be more uncertain than unenlightened reason, and consequently less to be depended upon as a guide? It may justly be denominated the idol of every individual's own imagination. Dr. McGuire's first sermon on the divinity of our Saviour establishes it incontrovertibly; but laboring under the burthen of the decree and canons of his church, he has adopted the doctrine of tri-personality. He appears also to have adopted the erroneous idea of the human nature of Christ being yet as it was when he sojourned in this lower world, infirm and imperfect, instead of being altogether glorified or divine, or of the same substance with the Father, the human being united with the divine and the divine with the human, the same in power and glory. Infinite love and infinite wisdom manifested in him no other quality. But how infinitely preferable is even an imperfect view of the Lord's divinity to the absolute denial of it by numbers in the Unitarian world, and by none more than those who profess to be protestants or who are opposed to the Romish Hierarchy.

In regard to the tenet of the real presence of the Lord in the sacrament of the Holy Supper, I feel a sacred awe in communicating my sentiments, which cannot be otherwise than imperfect. But it seems to me that a large portion of professing christians do not entertain that idea of its sanctity to which it is eminently entitled, whilst others exalt it beyond reason as well as the true spirit of its institution.

The omniscience of the Lord is unquestionable, but it ought not to be blended with the contemplation of space or time. His omniscience is one of his attributes, but our finite capacities are unable sufficiently to comprehend it. "Lo! I am with you, (he declared) to the end of the world," or according to the correct translation, "to the consummation of the age." Also, "Where two or three are gathered together in my name, I am in the midst of them." It may therefore be in some degree apprehended that his divine presence in the holy sacrament is altogether interior or spiritual. The celebration of this sacrament worthily, is an act of the most humble devotion to him who is emphatically called the king of glory and the Lord and giver of life. It must consequently be productive of an actual conjunction with him not only by faith but in love. In order to have any thing like a correct view of this holy ordinance, the mind ought to be abstracted from all merely natural and material ideas. We ought to learn the meaning of his flesh and blood under their symbols of bread and wine. A belief that these material substances are, by the ceremony of consecration or in any other mode, converted into the real flesh and blood of the Lord, is not only contrary to reason and to the palpable evidence of our senses, but it pre-supposes him to be yet in a natural and not in a glorified or divine body, and consequently subject to all the infirmities of human nature in its present imperfect condition. What idea can be more gross and unworthy of the divine majesty of him whom all the angels of heaven worship—of him who fills heaven and earth with his presence—of him who is Alpha and Omega, of him who is the father of eternity and in his glorified humanity the Prince of Peace, in whom dwelleth the *fulness* of the Godhead bodily. We must therefore elevate our minds above time, place and sense, when contemplating his actual presence in the holy sacrament, remembering that it is the spirit or spiritual sense of the word, and not its literal sense: (which may be viewed but as the covering or body of the former) which giveth life to the soul. And how is it possible for any one to comprehend it, unless his eyes (those of his spirit) be opened by Him who is the way, the truth and the life, and who alone enlighteneth every man that cometh into the World. Besides, when our Lord instituted this sacrament, he was yet in the world, and his humanity was not fully glorified or united with his essential divinity. When he delivered to his immediate disciples the bread and the wine, he could not have also imparted the real flesh and blood of his material nature which was not at that time entirely put off. Nor was this effected until his final triumph over the powers of darkness by the passion of the cross and the glo

rious resurrection and ascension, not in a material and corruptible body, but one that was fully glorified or divine. The actual conversion, therefore, of the bread and wine used in the holy sacrament into real flesh and blood, is grounded in the literal sense of scripture only. Let any one read the revelation by St. John, chap. xix. 17, 18, and Ezekiel: xxxix 17 to 21, and he will be convinced that by these passages is not meant flesh and blood, but the spiritual and celestial things with which these terms correspond. That they have a relation to the Lord's Holy Supper is very manifest. For it is called the supper of the Great God. What other supper can be so called? It ought nevertheless to be acknowledged that the Lord is completely present in the celebration of the holy supper with all the benefits of his redemption, as well as that his glorified humanity can be no more separated from his essential divinity, than the soul from the body. But the participation of the flesh and blood (representing his love and wisdom) by the worthy communicants is entirely of a spiritual nature. It is not merely an act of faith, but of sincere and lively penitence, accompanied with a love purifying the heart and opening it to a more full reception of divine influence. These sentiments will be thought novel by many. But let it be recollected that the prophecies relative to a New Church called the New Jerusalem have not hitherto been accomplished. When the Lord cometh again, not in person but in the power and glory of his holy word, which is himself, by revealing its internal sense, the clouds of error which have so long pervaded and at length brought the earth, or the church, into a state of darkness and desolation, will be dissipated. This ought to be the humble supplication of all who look for this second and most glorious advent. Amen! Even so come Lord Jesus! SENEX.

Since the preceding observations were written the following have been read and are transcribed from a periodical publication entitled the Intellectual Repository, New series No. 5. They may afford consolation and encouragement to the humble mind.

"In partaking of the holy supper, the faithful enter into such a bond of the covenant with their divine Lord and Saviour, as to obtain strength from him to persevere to the end of their probationary day. Moreover, they thereby obtain, as it were, a key to their house in heaven, where they shall live happy angels forever."

FOR THE HERALD OF TRUTH.

ON THE RESURRECTION.

Although the writings of St. Paul are not to be considered as the WORD of JEHOVAH, in the genuine sense of that expression, as one may see clearly who compares them with that infinitely holy and exalted language which the LORD himself utters by the mouth of his prophets and evangelists, still they are entitled to our high regard, as

being manifestly the dictations of a mind strongly illuminated by divine wisdom, and under the powerful guidance of the most high. It will be instructive at least to examine these writings frequently, and it may tend to remove prejudices against the New Church in minds which have a very great, and I will by no means say, unjust veneration for the wisdom of Paul, if he can be shown truly to maintain, though somewhat obscurely, those very doctrines which are regarded as peculiar to the new dispensation, and on that account objectionable. Under this impression I have been endeavoring lately to ascertain what the doctrine of St. Paul is on what is usually termed the *Resurrection*, and the amount of my enquiries on this topic I shall now lay before the readers of the Herald, simply requesting of them to weigh the whole fairly, and correct and supply whatever they may see erroneous or defective.

In the examination of this subject, I shall confine myself principally to the 15th chapter of the first epistle to Corrinthians, drawing elucidations however from other quarters. But first I shall observe that the term *αναστασις*, which here and throughout the scriptures is translated *Resurrection*, is very incorrectly rendered since it does not mean a rising *again*, as the term ressurrection implies, but barely as *rising* or *standing up*. It is a noun formed from that which is used when it is said (*Matt. xxii.* 24.) "and he shall raise up seed unto his brother.—And from this very use of it, it is clear, as well from the power and import of the word itself, that it is beautifully applicable to that purely spiritual and immortal life, which commences as at its birth with man, on the dissolution of his material frame, and advances and elevates itself (*ανιςταται*) throughout eternity. Keeping then still in view this genuine meaning of the term *αναςτᾶσις* (*Resurrection*,) namely that it is the growth and advancement of life, let us proceed to examine with all due candor and humility what St. Paul has written concerning it. It is commonly supposed that throughout the 15th chapter of the epistle to Corinthians, the apostle is arguing in proof of the future resurrection or revivification of our bodies, that is, the bodies in which we die, and which are deposited in the grave. In opposition to this idea, it appears to me, and I have no doubt to many others also, that all that St. Paul wishes to establish, is, the true and substantial spiritual existence of men, when they have dropt their present mortal and material coverings, and rise to life and immortality. For first, it is plain that St. Paul in this chapter considers the rising of the dead and a life hereafter as one and the same thing: for he says, v. 16, 17, 18, 19. "For if the dead are not raised, neither has Christ been raised: and if Christ has not been raised, vain is your faith, ye are yet in your sins: then they who have fallen asleep in Christ perished. If in *this life* we have hope only in Christ, we are of all men the most miserable," v. 32. "If after the manner of men I fought with wild beasts in Ephesus, what advantage is it to men if the dead are not raised? Let us eat and drink, *for tomorrow we die.*" I say that whoever reads these verses attentively will see that the rising of the dead, and life after death, mean the same thing.

Let us now proceed to what follows. Having established the general doctrine that the dead rise, that is, they rise to life, he goes on to prove that that life is a real substantial life, and not a merely ærial and imaginary one. The adversaries of a future state he supposes to be already convinced by his arguments of its existence, but still puzzled as to the nature and manner of it. v. 35. "*How* are the dead raised and with what *body* do they come." They were disposed to allow the rising of the dead as a general and abstract truth, but the moment they thought of their existence in another life as individuals, they were again as much disposed to deny it: it was the possibility and manner of the thing so totally inconceivable to the natural mind, that upset all their convictions: "*How* are the dead raised and with what *body* do they come." St. Paul labors to make this clear to them. v. 36. "That which thou sowest is not made alive except it die." To understand St. Paul here it will be necessary to see distinctly in what sense he considers man in this allusion as *sown*: for persons reading this passage with an idea in their mind, early imbibed, of the revivification of the human body at the last day, think inevitably of the carcase of a man as that part of him which is sown, and out of which is to sprout up anew a similar spiritual and glorified body at the general resurrection. But how unhappily such persons are mistaken, though no doubt many of them innocently, will appear from a strict attention to the apostle's language. "That which thou sowest is not made alive *except it die*," so then the seed is not dead, when sown, but is in a certain sense alive, that is, contains within it the principle of vegetable life; what shall we say of our bodies then: that in the sense in which they are sown, they are not alive, but mere dead material carcases? Surely not, but, if we will speak consistently, we must say, that when sown, they are also alive, contain within them as in a husk, the life and principle of immortality, which though impeded at present by a material enclosure, will, when that is dissolved, expand into a perfect and spiritual man beneath a spiritual and congenial sky. And is not this precisely what St. Paul has said. v. 44. "There is sown a body animal or vital (σωμα ψυχικον) there is raised a body *spiritual*;" there is a body *animal* and there is a body *spiritual*;" and in verse 46, he says that the animal part is first, that is the merely natural or living man, and afterwards the spiritual. How it could ever be considered that the expression *soma psukikon* could refer to the carcase of a man thrown into the grave, and that that should be considered as the sowing meant by St. Paul, appears almost incredible: for if there is an adjective in the Greek Language which means that which is vital or alive, it must be the adjective *psukikon* since it is derived from the noun *psuke* which means the soul or living principle of man: on the whole I think it will appear to any one who will divest himself of prejudice and examine this chapter fairly, that St. Paul has no allusion here at all to the carcases of men, which are deposited in the grave: but that he is considering all along this natural world as the nursery of

the spiritual world, in which men are planted and grown up, so to speak, in possession of mere natural life, but do not attain their proper spiritual life, till they die, that is, till they drop their present material covering: but that then they rise up and germinate in life immortal, yet still the same individual man as before ("for every seed shall have its own body;") nay more perfectly such than ever, since nothing now material and therefore extrinsical is attached to them, but clothed in spiritual and substantial bodies, they live and act as in their own destinct and proper region. "Where, O Death is thy sting, where O Hades, is thy victory!"

If we turn now to other places where St. Paul speaks of heavenly life, that is, the life which commences on the dissolution of our present bodies, we shall find the ideas in agreement with those, which we think are to be discovered in this chapter. Read the beginning of the 5th chapter of the 2nd epistle to the Corinthians. "For we know that when the terrestial house of our tabernacle is dissolved, we have a building from God, a house not made with hands, eternal in the heavens." "The terrestrial house of our tabernacle" here is evidently the same as the *somata epigeia* ("the bodies terrestrial") mentioned ch. 15, v. 40. 1 Cor.: and "the house was not made with hands eternal in the heavens," the same also as the *somata epourania* ("the bodies celestial or bodies in the heavens") mentioned then likewise. And if we read on in this chapter, we shall find, that this house or body in the heavens is not a mere ærial nonentity, a practical dream, but something substantial, and that too while it is at the same time spiritual and immaterial: v. 2. "For in this we groan, eagerly desiring to put on our house which is from heaven, since indeed having put it on, we shall not be found *naked*; for we being in this tabernacle groan, being burthened, not that we should *unclothe*, but *clothe* ourselves, that our *mortal* part may be swallowed up by *life*." Compare with this v. 53, 54, ch. 15 1 Cor. Here there is plainly set before our eyes, a spiritual and yet substantial existence beyond the grave, in language, I think, at once clear, simple and impressive: yet so sceptical are mankind on this subject, it will still be difficult to make them believe it: with a doubt or sneer they will still ask again and again, what is substantial spiritual existence, we cannot comprehend it; "*how* are the dead raised, and with what *bodies* do they come?" and if we reply with St. Paul they come into their spiritual life in spiritual bodies," they will still proceed in their doubts and clinging obstinately to the grossness of nature, they will attempt to make it out, with a most unphilosophical perversity, that *natural* and *spiritual* are one; or indeed that spiritual is not any thing but a fiction of the brain, or at least something incomprehensible, inconceivable and mystical, and with which men of good common sense (as they are willing to believe themselves) have therefore no concern. It is with men of this stamp in the Corinthian Church in his day St. Paul appears to me to be combatting throughout the whole chapter we have examined: they seem partially to have become christians, but to have en

tertained such natural and gross ideas, as to think that Christ's kingdom was still to be of this world and that therefore should they die before his second advent, they would be cut off from all participation in it: and it seems to be on this account that St. Paul after attempting throughout many verses to exalt their ideas on this subject, perhaps he might think unsuccessfully, ends at last with this plain declaration, "that flesh and blood cannot inherit the kingdom of heaven, nor corruption inherit incorruption." This simple *fact* he probably thought they might remember, if their ideas were still too gross and sensual to comprehend the force of his *reasoning*. It seems also to be for some similar reason he tells his converts so expressly in certain places, that the dead in Christ shall rise first, that is, before those who are in the natural body: "we who are alive remaining shall not prevent (be before) those that have fallen asleep!" Thess. 4 ch. 15: that is, those who are in the natural would not attain true spirituality of life, when Christ should again descend from heaven, sooner than those who had already left this natural world: the reality of which circumstance was no doubt to many of them contrary to expectation: since they seem not a few of them, to have believed that the very fact of their existence on this earth, would present them with the fairest if not the only opportunity of the enjoyment of the kingdom of heaven. What, however, their precise ideas were, or even the apostle's own, on the second advent of our LORD, is, to me, at least, difficult to collect:—suffice it to know, that so far as the apostle's ideas are obvious, they are agreeable to reason, and the most enlightened interpretation of the holy WORD: and instead of spending our thoughts in useless conjectures, let us rather rejoice that in our day we may now behold "the son of man coming in the clouds of heaven with power and great glory," and that we know also from his own undoubted testimony that blessed are all they who do his commandments."

A. K.

Bedford, Pennsylvania, Oct. 1825.

TO THE EDITOR OF THE HERALD OF TRUTH.

SIR—

In looking over some eastern papers the other day, I found the following preface to a theological treatise by the celebrated MILTON. The manuscript long kept in oblivion by the designing, has lately been discovered and is now published to the world. There is much in this preface worthy of attention. Its author alone, would give it celebrity. He wrote in an age noted for bigotry and superstition; yet it is surprising his views are adapted to the opinions of the most pious and enlightened of the present century. I would respectfully recommend this short and interesting paper to

the perusal of our orthodox clergy. They will find in it something to rebuke the little narrow minded circle in which they have impealed the liberty of christians. They will see what MILTON *thought of orthodoxy and of the right which every man has to examine for himself and to fix his own system of faith. I wish preachers of the gospel, especially those who undertake to "bind and loose on earth," to attend to what this great and good man says of heresy, of private opinions, of liberty to examine, and of the duty incumbent on all to study and to know the truth.* A.

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"JOHN MILTON, to all the churches of Christ, and to all who profess the Christian faith throughout the world, peace and the recognition of the truth, and eternal salvation in God the Father, and in our Lord Jesus Christ.

"Since the commencement of the last century, when religion began to be restored from the corruptions of more than thirteen hundred years to something of its original purity, many treatises of theology have been published, conducted according to sounder principles, wherein the chief heads of Christian doctrine are set forth, sometimes briefly, sometimes in a more enlarged and methodical order. I think myself obliged, therefore, to declare, in the first instance, why, if any works have already appeared as perfect as the nature of the subject will admit, I have not remained contented with them; or, if all my predecessors have treated it unsuccessfully, why their failure has not deterred me from attempting an undertaking of a similar kind.

"If I were to say that I had devoted myself to the study of the Christian religion, because nothing else can so effectually rescue the lives and minds of men from those two detestable curses, slavery and superstition, I should seem to have acted rather from a regard to my highest earthly comforts, than from a religious motive.

"But since it is only in the individual faith of each that the Deity has opened the way of eternal salvation, and as he requires that he who would be saved should have a personal belief of his own. I resolved not to repose on the faith or judgment of others in the matters relating to God; but, on the one hand, having taken the grounds of my faith from divine revelation alone, and on the other, having neglected nothing which depended on my own industry, I thought fit to scrutinize and ascertain for myself the several points of my religious belief, by the most careful perusal and meditation of the holy scriptures themselves.

"If therefore, I mention what has proved beneficial in my own practice, it is in the hope that others, who have a similar wish of improving themselves, may be thereby invited to pursue the same method. I entered upon an assiduous course of study in my youth, beginning with the books of the Old and New Testament, in their original languages, and going diligently through a few of the shorter systems of divines, in imitation of whom I was in the habit of classing under certain heads whatever passage of scripture occurred for extraction, to

be made use of hereafter as occasion might require. At length I resorted with increased confidence to some of the more copious theological treatises, and to the examination of the arguments advanced by the conflicting parties respecting certain disputed points of faith. But to speak the truth with freedom as well as candor, I was concerned to discover in many instances adverse reasoning either evaded by wretched shifts, or attempted to be refuted, rather speciously than with solidity, by an affected display of formal sophisms, or by a constant recourse to the quibbles of the grammarians, while what was most pertinaciously espoused as the true doctrine, seemed often defended with more vehemence than strength of argument, by misconstructions of Scripture, or by the hasty deduction of erroneous inferences. Owing to these causes, the truth was sometimes as strenuously opposed as if it had been an error or a heresy, while errors and heresies were substituted for the truth, and valued rather from deference to custom and the spirit of party than from the authority of Scripture.

"According to my judgment, therefore neither my creed nor my hope of salvation could be safely trusted to such guides; and yet it appeared highly requisite to possess some methodical tractate of Christian doctrine, or, at least, to attempt such a disquisition as might be useful in establishing my faith or assisting my memory. I deemed it, therefore, safest and most advisable to compile for myself, by my own labor and study, some original treatise which should be always at hand, derived solely from the word of God itself, and executed with all possible fidelity, seeing that I could have no wish to practice any imposition on myself in such a matter.

"After a diligent perseverence in this plan for several years, I perceived that the strong holds of the reformed religion were sufficiently fortified, as far as it was in danger from the Papists—but neglect in many other quarters, neither competently strengthened with works of defence, nor adequately provided with champions. It was also evident to me, that, in religion as in other things, the offers of God were all directed, not to an indolent credulity, but to constant diligence, and to an unwearied search after truth; and that more than I was aware of still remained, which required to be more rigidly examined by the rule of Scripture, and reformed after a more accurate model. I so far satisfied myself in the prosecution of this plan, as at length to trust that I had discovered with regard to religion, what was matter of belief, and what only matter of opinion. It was also a great solace to me to have compiled, by God's assistance, a precious aid for my faith, or rather to have laid up for myself a treasure, which would be a provision for my future life, and would remove from my mind all grounds for hesitation as often as it behoved me to render an account of the principles of my belief.

"If I communicate the result of my inquiries to the world at large; if, as God is my witness, it be with a friendly or benignant feeling towards mankind, that I readily give as wide a circulation as possible to

what I esteem my best and richest possession, I hope to meet with a candid reception from all parties, and that none, at least, will take unjust offence, even though many things should be brought to light which will at once be seen to differ from certain received opinions. I earnestly beseech all lovers of truth not to cry out that the church is thrown into confusion by that freedom of discussion and inquiry which is granted to the schools, and ought certainly to be refused to no believer, since we are ordered to prove all things, and since the daily progress of the light of proof is productive far less of disturbance to the Church than of illumination and edification. Nor do I see how the church can be more disturbed by the investigation of truth, than were the Gentiles by the first promulgation of the gospel; *since so far from recommending or imposing any thing on my own authority, it is my particular advice that every one should suspend his opinions on whatever points he may not feel himself fully satisfied, till the evidence of Scripture prevail, and persuade his reason into assent and faith.* Concealment is not my object: it is to the learned that I address myself, or, if it be thought that the learned are not the best umpires and judges of such things, I should at least wish to submit my opinions to men of a mature and manly understanding, possessing a thorough knowledge of the doctrines of the gospel; on whose judgments I should rely with far more confidence than on those of novices in these matters. And whereas the greater part of those who have written most largely on these subjects have been wont to fill whole pages with explanations of their own opinions, thrusting into the margin the texts in support of their doctrine, with a summary reference to the chapter and verse. I have chosen on the contrary, to fill my pages even to redundance with quotations from scripture, so that as little space as possible might be left for my own words, even when they arise from the context of revelation itself.

It has also been my object to make it appear from the opinions I shall be found to have advanced, whether new or old, of how much consequence to the Christian religion is the liberty, not only of winnowing and sifting every doctrine, but also of thinking and even writing respecting it, according to our individual faith and persuasion—an inference which will be stronger in proportion to the weight and importance of those opinions or rather in proportion to the authority of scripture, on the abundant testimony of which they rest. WITHOUT THIS LIBERTY THERE IS NEITHER RELIGION NOR GOSPEL—FORCE ALONE PREVAILS—BY WHICH IT IS DISGRACEFUL FOR THE CHRISTIAN RELIGION TO BE SUPPORTED. WITHOUT THIS LIBERTY, WE ARE STILL ENSLAVED, NOT INDEED, AS FORMERLY, UNDER THE DIVINE LAW, BUT WHAT IS WORST OF ALL, UNDER THE LAW OF MAN: OR, TO SPEAK MORE TRULY, UNDER A BARBAROUS TYRRANNY. But I do not expect from candid and judicious readers a conduct so unworthy of them—that like certain unjust and foolish men, they should stamp with the invidious name of heretic or heresy whatever appears to them to differ

from the received opinions, without trying the doctrines by a comparison with Scripture Testimonies. According to their notions, to have branded any one at random with this opprobrious mark, is to have refuted him without any trouble, by a single word. By the simple imputation of the name of heretic, they think they have despatched their man at one blow. To men of this kind I answer, that in the time of the apostles, ere the New Testament was written, whenever the charge of heresy was applied as a term of reproach, that alone was considered as heresy which was at variance with their doctrine orally delivered, and that those only were looked upon as heretics who, according to Romans xiv. 17. 18. caused divisions and offences contrary to the doctrines of the apostles—serving not our Lord Jesus Christ, but their own belly. By parity of reasoning, therefore, since the compilation of the New Testament, I maintain that nothing but what is in contradiction to it can properly be called heresy.

"For my own part I adhere to the Holy Scriptures alone—I follow no other heresy or sect. I had not even read any of the works of heretics so called, when the mistakes of those who are reckoned for orthodox, and their incautious handlings of scripture, first taught me to agree with their opponents, whenever these opponents agreed with scripture. If this be heresy, I confess with St. Paul, Acts xxiv. 14. 'That after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets'—to which I add, whatever is written in the New Testament. Any other judges or chief interpreters of the Christian belief, together with all implicit faith, as it is called, I, in common with the Protestant Church refuse to recognize.

"For the rest, brethren, cultivate truth with brotherly love, judge of my present undertaking according to the admonishing of the spirit of God—and neither adopt my sentiments nor reject them, unless every doubt has been removed from your belief, by the clear testimony of revelation. Finally, live in the faith of our Lord and Saviour Jesus Christ, Farewell."

FURTHER ANSWERS TO QUERIST.

"*Quest.* 3*d. How do you prove that some men have more grace than is sufficient for them?*" 14.

Altho' Querist has given the above as a quotation, it is only an inference of his own. But it appears to me that there is no difficulty in comprehending the author's true meaning if we can understand what idea he would convey by the term grace. To me it is plain that he uses the word as synonimous with gifts, talents, or abilities, for he says in the same sentence, "that there are diversities of gifts, and differences of administrations of the same spirit, and all for the edification of the body of Christ:" thus some are more in the literal sense of the

Scriptures; some are eminent for their active usefulness in public exhortation, teaching and preaching, whilst others are more fitted for writing in defence of the truth, or find themselves called to perfect their states respectively in the various exercises of a retired piety:—some christians have little more of grace than is sufficient for themselves; others have a larger portion of it for the benefit of their brethren also, whilst all are graciously provided with instruments and means suited to their recipiency and several occasions: thus the Church, like the natural body has its different members, all of which may contribute to the welfare of the whole, by the concurrence of their several functions uniting in love, while no one can say to another, "*I have no need of thee.*"

"*Quest. 4th. What part of scripture proves "that it is on a man's own judgment infallibly depends his happiness or misery to all eternity.*" 18.

To this I should reply, that the whole scripture proves it; even its very existence amounts to demonstration. For the very design of revelation is to give us that light and instruction that will enable us to judge correctly of our duty, and do that which is right and shun that which is wrong, "*Come and let us reason together*" saith the Lord.—And in Luke xii. 57 "*yea, and why even of yourselves judge ye not what is right.*"

God has given us understanding, and from the above passages we learn that it is our duty to make use of it. He has also given all necessary assistance to enable us to "*judge righteous judgment,*" and if we do it not, it is because we disregard his instructions. Those who suffer their prejudices and corrupt inclinations to cloud their understanding or subvert their reason, will form wrong opinions or false judgments, that if continued in, must eventuate in their destruction. Such characters are represented in scripture by those who "*put good for evil and evil for good, sweet for bitter, and bitter for sweet---light for darkness and darkness for light.*"

"*Question 5th. Who frames the understanding of man?*" 26.

To frame the understanding signifies nothing more than to bring it into a certain state. Heavenly truth with the reception and co-operation of man will frame his understanding in conformity to the divine will. Or if a man receives that which is evil and false into his mind, and co-operates therewith, he will frame his understanding not in conformity with the will of God, but in conformity with the powers of darkness.

"*Question 6th. Is it not absurd and subversive of scripture, to imagine that every man after death retains every sense, as also the same memory, thoughts and affections which he had in this world; and that he leaves nothing behind him but his earthly body.*" 42.

"If it is absurd and subversive of scripture to imagine" these things, it is because we, only imagine them, when they ought to be matters of rational belief.

It should be remembered that the memory, thoughts and affections are the properties of the soul and not of the material boby. Man in this world has a spiritual body and a material body. The soul operates upon his spiritual body and through that upon his material body. Without this latter body the soul could not be seen, nor could it act in this material world. When the material body dies the soul does not cease to live or act, but continues all its operations as before. It has indeed removed from the material world to the spiritual world; it has ceased to operate through the material body, but continues to operate through the spiritual body. It retains all the properties that it had before, and being freed from the clogg of matter operates with greater activity and freedom. His thoughts, affections and motives are the same as when on earth, but their scope of action does not reach their former material clothing or body and manifest themselves through that as they did before. Yet they exist in as great perfection as ever, and to deny this would in my opinion be as absurd as to assert that when a man lays aside his heavy winter clothes in the spring, that he also lays aside his " memory thoughts and affections."

FOR THE HERALD OF TRUTH.

Remarks on the 61st, verse of the xx chapt. of St. Luke. "*And the Lord turned and looked upon Peter.*"

An attempt of a feeble mortal to describe that awful look, would be in vain; and nothing will be attempted here, more than to offer a few remarks for reflection, on this important subject. Such a melting, heartrending look as was our Lord's on Peter, admits of no earthly comparison. It pierced his soul, and when withdrawn, fast followed tears of deep repentance.—Ah, bitterly indeed, might he weep—well might he remember the warning words of our Saviour. *Before the cock crow thou shalt deny me thrice.* He felt their truth, and retired in despair. *And the Lord turned and looked upon Peter.* Volumes could not contain a true translation of His thus looking upon Peter ! The base crime of ingratitude Peter felt that it charged on him, notwithstanding it was a look beaming with Divine Love. Well did he know, with pain did he feel, that from the moment in which his Benefactor raised him from the low estimated calling of a poor fisherman, to the highest state of elevation man can possibly attain to, which is *Divine presence* and favour, till Peter with an oath, thrice denied his Lord,—nothing but the most pure and disinterested kindness had been bestowed upon him by that Benefactor. Beyond measure, this had been lavished on him, in common with the other disciples. Nor did they end here: when the instructions were delivered to Mary at the sepulchre, to be carried to the disciples, Peter was particularly remembered:—Mark xvi. 7. *But go your way, tell his disciples,* AND PETER that he

goeth before you *into Gallilee &c.* The concurrent testimony of all the Evangelists sufficiently evinces that Peter was beloved by, and was a particular favourite of our Lord.

But when the awful moment drew nigh in which our Lord was to be betrayed into the hand of thieves and robbers, and drink the last bitter dregs of affliction's cup—as if to warn his best friend against deserting him at its approach, but in reality no doubt, to shew to Peter his own weakness, and entire dependence on his Lord, He shocked him with the then unbelieved intelligence of his future denial.

Now the scene is changed. In the gloom of night our Saviour is sought out, betrayed, and deserted by all his earthly friends. A multitude with swords and staves surround and lead him away to the high Priest's palace, there to undergo a mock examination. *Peter followed afar off—to see the* END. But when he is recognized, and three times declared to belong to the company of Jesus, he as frequently denies a knowledge of him! And even begins to curse and to swear! *The cock crew, and the Lord turned and looked upon Peter.*

Would it not be wise in us, at all times to consider that this love-beaming, this deep piercing look is ever directed to the inmost recesses of our hearts, and that not a single motive of our minds is hidden from its instantaneous glance? In this instance, as he did in every other, Christ laid down to us, an example of his Divine goodness, far exceeding the possible comprehension of man. Enough of it may be known however for our instruction and profit. But do we not all, in effect, deny the very existence of our Lord, when we are unmindful of our entire dependence on him for every breath we draw, for all we possess of happiness—nay, for our momentary existence and subsistence. And have we not reason of eternal importance; unfeignedly to weep with Peter, sheding tears of deep repentance for our base ingratitude to him?

Who can deny that he is the source, whence proceed all the real enjoyments of life? All else is stale, flat, and leads to death. When compared with the heartfelt delight, which we receive from our God, how much like worthless dross seem all the tinselled pleasures of this world!—It is not the real home of man. In an eternity only can we reasonably expect to find a resting place. Encumbered, as we now are, with these frail, sickly, and dying bodies of matter, we totter beneath the load, and wait for death, as a welcome messenger, sent to conduct us from this world to our eternal home. *Then shall mortality put on immortality, and corruption shall put on incorruption*; and we shall be raised to that high station for which our God designed us.

N. B. MR. HOLLEY—I do not pretend that all the sentiments expressed in the above remarks are consonant with the doctrines of the new Church, but being copied from a MS. written in my youth, it struck me that they might interest some youthful reader at least, and possibly fill a page or two of the Herald, as usefully as some other matter which you may have on hand. If you think so, please to insert them.

B.